

A
SERMON
O F

S^{T.} P E T E R .

Preach'd before

H E R M A J E S T Y
T H E

Queen-Dowager;

In Her Chappel at *Somerset-House*,
on the Twenty Ninth of *June*, 1686.

B E I N G

St. PETER and St. PAUL's Day.

By THOMAS GODDEN D. D.

Preacher in Ordinary to Her Majesty.

Published by Her Majesties Command.

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SERMON

ON
S P E T E R

THE
NAME DAY
THE

OF S P E T E R

IN THE CHURCH AT SWANSEA-HARF

ON THE TWENTY-NINTH OF JUNE, 1686.

BY THOMAS GODDARD D.D.
IN PRAISE OF S P E T E R'S DAY.

THOMAS GODDARD D.D.

MISCELLANEOUS ODE IN HONOR OF HIS MILEN.

ON THE DAY OF THE NAME DAY OF S P E T E R.

BY THOMAS GODDARD D.D.
IN PRAISE OF S P E T E R'S DAY.

~~in the year of our Lord, and the reign of King James, A.D. 1686.~~

A
SERMON
 OF
ST. PETER,

Preach'd before
Her Majesty the Queen-Domager,
On St. Peter and St. Paul's Day, 1686.

Et Ego dico tibi, quia Tu es Petrus, & super hanc Petram adificabo Ecclesiam meam. Matth. 16.18.

And I say unto thee, that thou art Peter, and upon this Rock I will build my Church.

W O Years were now elaps'd from the time of their first Vocation, that Peter and the rest of the *Disciples* had been constant *Auditors* in the School of the *Word made Flesh*, conversing daily with him, hearing the Sacred *Oracles*, which di-
 still'd from his *Crucifixion*, and beholding the great *Miracles* he wrought for the Benefit of Mankind. And now it was high time they should give

Some Account of what they had learn'd under so Divine a Master. In order to this, our Lord designs a solemn Examination ; and having led them into the Coasts of *Cesarea Philippi*, proposes two Questions to them. The First, Preliminary only, to open the way, and lead them (as it were by the Hand) into the Knowledge and Confession of the Truth, *Quem dicunt homines esse Filium hominis? Whom do Men say, that the Son of Man is?* The Second, the Substantial Point, and which was to be the Test of their Proficiency, *Vos autem quem me esse dicitis?* But you, *Whom do you say that I am?*

To the First of these Questions the Answer was easie, because the Judgments of the World are every where to be met with ; and so, without any demurring upon the matter, they readily answer'd, *Some said, that He was John the Baptist; some, that He was Elias; others, Jeremias, or some one of the Prophets.* These were the Judgments the World made of him : But why not one Word of the *Messias* among the rest, since they knew the term of Years was now expir'd, and his Coming daily expected ? No sooner did the *Baptist* appear out of his Solitude, but presently a solemn Embassy of Priests and Levites was sent from *Jerusalem*, to ask him if he were not *the Christ* who was to come. But when the *Messias* himself appears, the best Title they can afford him, is of a *John the Baptist*, or an *Elias*, or a *Jeremias*, or some one of the Prophets ; but no mention at all of the *Messias*. O false and deceitful World, how Erroneous art thou in thy Weights, and Unequal in thy Measures, giving to one what is due to another, and always deviating from Truth, either by Excess or Defect !

[,]
S. Cyril.
Catech. II.

To That these Judgments the World made of his Person, were such, that is, Erroneous, our Lord sufficiently intimated by leaving them, and addressing himself to his Disciples with the Second Question; *Vos autem quem me esse dicitis?* But you, My Disciples, who now for two Years together have been daily Witnesses of my Life and Conversation, and seen the great Works I have done, *Whom do you say that I am?* Here the rest of the Apostles, not knowing what to answer, (for this Doctrin, as St. Cyril says, was above their reach) remain'd silent: Only Peter (whom the same Holy Father calls there *the Prince of the Apostles, and Sovereign Herald of the Church*) not of his own Invention, or induced by Human Reason, but illuminated in his Soul by God the Father, answered and said, *Thou art the Christ, the Son of the Living God:* that is, not by Adoption, as others, but by Nature, of one and the same Substance with thy Eternal Father.

And now what was the Reward (as St. Hilary S. Hilar. in calls it) of this so Noble and Generous a Confession? First, He declar'd him Blessed, in having been so highly favour'd by God: And then, as it follows in the Words of my Text, and the Sequel of the Gospel, He said unto him, *Et ego dicotibi, quia Tu es Petrus: And I say also to thee, that Thou art Peter,* (which is by Interpretation a Rock) *and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven;* And whatsoever thou shalt bind upon Earth, shall be bound in Heaven; and whatsoever thou shalt loose upon Earth, shall be loosed in Heaven.

Had:

Had these been the Words of a *Chrysostom*, or some other fam'd Orator, in a Panegyrick of St. Peter, they might have been look'd upon as *Hyperboles*, or Exaggerations of Rhetorick. For if they be understood to mean as they sound, never was such Honor and Dignity as this, conferr'd upon any of the Sons of *Adam*, from the Creation of the World. But now that the *Eternal Word*, who is Truth it self, has been pleas'd to be the Encomiast of our *Saint*, and to pronounce them with His own Blessed Mouth in so solemn a Manner, our Faith is exempt from all suspicion of *Hyperboles*, and the *Honors* given to St. Peter must be his very True and Proper *Elogium*.

And because this is what (God willing) I shall endeavor to make out in my following Discourse, I shall divide my Text and it into Two Parts. In the First, I shall let you see the great Honor conferr'd upon our glorious Saint, by our Lord's confirming to him, on this occasion, the Name of Peter, that is, of a Rock; *Et ego dico tibi, quia Tu es Petrus;* *And I say to thee, that Thou art Peter:* In the Second, That this Name was not only a Title of Honor, but suppos'd or carried with it a real Communication of the Dignity and Authority imported by it; which was to be the Rock or Foundation-stone, upon which the Church should be built, *& super hanc Petram edificabo Ecclesiam meam;* *And upon this Rock I will build my Church.* That I may treat worthily of them, Let us implore the Assistance of the Divine Spirit, by the Intercession of that Sacred Virgin, who was chosen before all to be the Mother of him, whom St. Peter confessed to be the Son of the Living God.

Ave Maria.

The

THE FIRST PART.

*Et ego dico tibi: And I say unto thee, that Thou
art Peter.*

IN the First Book of *Kings*, (or as some call it, of *Samuel*) chap. 2. vers. 30. God was pleas'd to make a gracious Declaration in favor of his Servants, or rather, to enter into a Solemn League or Covenant with them, That if they should Honor him, he would Honor them. *Quicunque glorificaverit me, glorificabo eum. Whosoever shall Honor me, I will Honor him.* Now among all the Honors, with which he has been pleas'd to Honor them, who Honor him, that of foretelling the *Name*, by which they should be call'd, or changing the Name given by others into another more noble, is set forth to us in the Holy Scripture, as a particular mark of his Favor to his greatest Servants. In the first of these ways he Honor'd the Son of *Abraham* with the ^{1 Reg. 2. 30.} *Name of Isaac*, which is by Interpretation *Laughter*, ^{Gen. 17. 19.} and 21. 6. to signify, that he should be the Joy of his Parents; The Son of *Aaron King of Juda*, with the Name of ^{3 Reg. 13. 2.} *Judas*, that is, *The Fire of the Lord*, to signify the *Zeal* with which he should take away the High Places, and burn Men's Bones upon the Altars; also, the Son of *Zachary*, with the Name of *John*, ^{Luke 1. 13.} ^{15.} that is, *Gracious*, to signify, that he should be fill'd with the Holy Ghost, even from his Mother's Womb. In the Second way, he Honored the Father of the Faithful, by changing his Name from that of *Abram* into *Abraham*, which signifies, *A Father of many Nations*: In like manner, his *Wife*, by ^{Gen. 17. 5.} ^{Gen. 17. 15.} chang-

changing her Name from that of *Sarai* into *Sara*, which signifies as much as *Absolute Lady*; and lastly, his younger Grandson, by changing his Name of *Jacob* into that of *Israel*, which signifies, *A prevailer with God*: But in both these ways he was pleas'd to Honor the Great and Illustrious Subject of my Text, *Simon* the Son of *Jones*; first by foretelling when he first beheld him, that he should be called *Cephas*, or *Peter*, which is by Interpretation a *Rock*: then by giving him that *Name*, when he chose his Twelve Apostles; and lastly, by confirming it to him anew, (after the *Confession* he had made of his being the *true and natural Son of the Living God*) with the solemn Affelevation of my Text, *Et ego dico tibi, quia tu es Petrus. And I say unto thee, that thou art Peter.*

And may we not then here make use of those words, (and with far greater advantage to our *Saint*) with which *Haman* was commanded to Proclaim the Honor done to *Mardocheus* by King *Affuerus*, *Sic honorabitur, quemcunque voluerit Rex honoreare, Thus shall the Man be honor'd whom the King delighteth to honor*: For if it were a particular Mark of Honor to the most Elect Servants and Favourites of the King of Glory, that himself was pleas'd either to design or foretel the *Name*, by which their Memory should be had in Benediction through all Generations; or change that which had been given them, into another more Noble and Excellent, with how much more advantage do's this Honor shine glorious upon the Memory of our *Saint*, on whom the Son of God was pleas'd to confer both these Signs of his Favor. First, *Tu vocaberis Cephas, Thou shalt be called Cephas or Peter*. And then again, *Et ego dico tibi, quia tu es Petrus, I say unto thee, that thou*

Gen. 32. 28.

Jo. 1. 42.
Marc. 3. 14,
16.

Esther 6. 9.

thou art Peter. Such Honor as this have not all the Saints. This (as St. Ambrose says, speaking of St. John) is a Priviledge proper to the Merits of the most Eminent among them, *Ut a Deo nomen accipiant, to receive their Name from God*, and in a more especial manner of the great St. Peter. And why? but because he comply'd with the condition of the Covenant, in the Honor he gave to Christ, in a more eminent manner than the rest.

Two things there were, at which the World was scandaliz'd in our Savior above all others. The first, that he had told them, That to obtain Eternal Life, they must eat his Flesh and drink his Blood, which they could not hear without Horror. The Second, That he made himself the Son of God, which they look'd upon as the greatest of Blasphemies. And by whom was his Honor vindicated in both these Points, but by St. Peter, in the two most Illustrious Confessions he made of these two great Mysteries of our Faith: The First, of the necessity of the true and real eating his Flesh, and drinking his Blood, for the obtaining of Everlasting Life. The Second, Of his being the True and Natural Son of the Living God.

That the Confession he made of the Real Manducation of the Body of our Lord, was *first in time*, is manifestly evinc'd from the series of the Acts of our Savior's Life, Recorded by the Evangelists. For before his coming into the Coasts of Cæsarea Philippi, where he propos'd the Question to his Disciples, *Whom do you say that I am?* he had fed five thousand Men, besides Women and Children, with five Loaves and two Fishes, which Miracle St. Chrysostom says, he purposely wrought before ^{Hom. 45. in} Jo. hand,

hand, by it, to prepare them to believe what he should afterwards teach, concerning the giving them his own Body and Blood at his last Supper; *Propterea id prius fecit miraculum, &c.* and accordingly, seeing the Multitudes follow him from place to place, because they had eaten of the *Leaves*, and were filled, that is, with expectation of being still so fed and entertain'd by him; he took occasion from thence to exhort them to labor for a much better *Bread*, which came down from Heaven, and which he would give them, *viz.* *His own Flesh*, which he would give for the *Life of the World*. At this, you know, how not only the Jews strove among themselves, saying, *How can this Man give us his Flesh to eat?* but many of his own Disciples also, were so scandaliz'd, that they withdrew themselves from his Company, and would have no more to do with a Teacher of so absurd a *Doctrine*, and Commander of so horrible a *Practice*. And this too, after they had heard him say, *The Flesh profiteth nothing; The words that I speak unto you, are Spirit and Life.* Rather it was upon hearing these very words, and understanding them to be a confirmation of what he had said before, that they went back, and walked no more with him. And is not all this an evident Sign, that they understood him to speak of giving them his very *true Flesh* to eat? Otherwise, certainly they would not have quitted him, nor call'd it a *hard Saying*, that he should say his *Flesh* was *Bread*, any more than they did, when they heard him say, *He was a Vine or a Door.* Nor was it a less evident Sign, that our Lord himself also meant, as he said, that is, to give them his *Flesh* to eat in very deed; other-

otherwise how easie had it been for him, and how would his *Goodness*, (*that Goodness which brought him down from Heaven to save Sinners*) have mov'd him in this, as in other Occasions it had done, to have bid them not to be scandaliz'd at what he had said of giving them his *Flesh* to eat, for that it was spoken only in a *Parable*, and that he intended no more by it, than to give them *Bread* and *Wine* as a Figure of his *Body* and *Blood* in remembrance of him? This, I say, had been very *easie* for him to do, and surely well becoming him, who came down from Heaven to seek what was *lost*, and not to drive away what was found: And his not doing it, but reprehending them for *not believing*, and permitting them to depart in their unbelief, is a convincing Argument, that both he spake, and they understood him to speak of the giving his *true Flesh* to be eaten by them. This being so, our dearest *Lord* solicitous now for the *Twelve*, whom he had chosen to be constantly *with him*, and to send them forth as occasion serv'd, to *Preach* to others, Addresses himself to them with those words full of Tenderness and Love, *Numquid & vos vultis abiire?* *And will you also, you not only my Disciples, but my Apostles and Domesticks, will you also go and leave me upon the same Account as these others have done?* When Peter stepping forth with his wonted fervor, cries out, *Domine ad quem ibimus. Lord, to whom shall we go?* Thou hast the words of *Eternal Life*: As if he should have said, Thou hast promis'd Everlasting Life to those who believe in thee, and if that be not to be obtain'd but by eating thy *Flesh*, and drinking thy *Blood*, tho' we understand not how, or in what manner it can

John 6. 64.

Marc. 3. 14.

be done, since thou hast said it, be it to us according to thy word. For we have believ'd and are sure, that thou art the Christ, the Son of the Living God, and therefore canst make good whatever thou hast said, as well in this, as in all other things. how hard and absurd soever they may appear to Sense and Reason.

Thus did St. Peter give Honor and Glory to Christ, by his stedfast belief and Confession of the Truth of what he had said, of the necessity of eating his *Flesh* and drinking his *Blood* in very deed, for the obtaining of Everlasting Life: In like manner, as *Martha* afterwards did, when being ask'd by our Savior, if she believ'd him to be the *Resurrection and the Life*, she answered with the words of St. Peter, *Utique Domine. Tua Lord, I believe that thou art the Christ the Son of the Living God*, and consequently, as being true God, canst by thy Power raise *Lazarus* again to Life. But why was not St. Peter then presently Honored by our Savior with a *Beatus es Simon Barjona, Blessed art thou Simon the Son of Jonas?* To this *Theophylact* answers, That our Lord suspended praising him then (tho' he deserv'd it) least being at a time when others deserted him, it might seem done out of *design*, and a piece of Artifice to retain him with him; but *Euthymius* more probably thinks it was, because he answer'd not for himself only, but in the name of *all*, among whom there was one so far from being worthy of praise, that our Savior presently after (*Emendans Petrum*, says a learned Expositor) to rectifie Peter's mistake, told them, *He was a Devil.*

The Second Confession he made; was that of my Text, when our Savior demanding of the Twelve, *Whom they said that he was?* He alone answer'd, not in the name of the rest, or as delivering the Faith of them all, (as he had done before, and found he had been mistaken;) but as delivering his own proper Sentiment, (a Sentiment Inspir'd by a particular Revelation from God the Father to him alone, but to serve as a *Formulary* of Confession to the rest,) *Tu es Filius Dei vivi; Thou art Christ, the Son of the living God:* Begotten from all Eternity by the Father, coequal, coeternal, and consubstantial with him.

And This is that full and generous *Confession* which justifies the Wicked, Confirms the Just, triumphs over the World, confounds the Devil, rejoices the Angels, and opens the Kingdom of Heaven to all Believers. This is that *Confession*, which encourag'd the *Martyrs* to undergo their Torments; the *Confessors*, to have their Conversation in Heaven, even whilst they liv'd upon Earth; And the *Virgins* to run after the Odors of the Perfumes of all sorts of Virtues; which this Divine Bridegroom of Souls left behind him in this World, whilst he Conversed in it. In a word, This Faith and Confession of St. Peter, that *Christ was the Son of God*, begotten of his Father from all Eternity, and born in time of his *Virgin-Mother*, is, in the Language of St. Ambrose, no less than a *General Definition*, or *Pre-condemnation* of all the *Heresies* that should ever arise in the Church; *Adversus omnes Heresies Generalis est ista Fides.*

S. Ambr. lib.
de Incarnat.
cap. 5.

Thus

Thus it was that St. Peter vindicated the Honor of his Master, by confessing him to be the very true and Natural Son of God. And what did our Lord do, or rather, what did he not do, to recompence him for it, and to comply with the Condition of the Covenant on his Part, that is, of Honoring those who Honor him? First, He proclaim'd him Blessed whilst yet upon Earth, *Beatus es Simon Barjona, Blessed art thou Simon the Son of Jonas.* Then confirm'd to him the Name of Peter, which is as much as to say, a Rock or solid Foundation-Stone, such an one, as on it he would not doubt to build his Church, and that so firm, that the Gates of Hell should not prevail against it. Lastly, He promis'd to deliver the Keys of the Kingdom of Heaven into his hands, with so full and ample a Commission, that *Whosoever he should bind upon Earth, should be bound in Heaven, and whatsoever he should loose upon Earth, should be loosed in Heaven.* And had not St. Hilary then great reason to exclaim upon this passage, as he do's with these words? *O in nuncupatione novi Nominis, felix Ecclesie Fundamentum!* O happy Foundation of the Church, in having this new Name of PETER imposed on thee; and worthy Rock for Christ to build his Church upon, which should destroy the Laws of Hell, and break in sunder the Gates of the Abyss, and the Prisons of Death! *O BEATUS COELI JANITOR!* O Blessed Door-keeper of Heaven, into whose bands the Keys of the Entrance into Eternity are committed, and whose Judgment upon Earth shall have the Authority of a Rule, or prejudging Sentence in the Court of Heaven!

S. Hilar. in
Matt. c. 16.

Thus

Thus St. Hilary, with whom the rest of the Fathers, both Greek and Latin agree, as to the substance of the thing. For tho' some of them, (especially after the Council of Nice) chose rather to affirm the Church to be built upon St. Peter's *Faith or Confession*, than upon his *Person*; yet their meaning was to assign the *Reason*, why our Savior made choice of *him* above the rest, to build his Church upon; and not to exclude him from being *the Rock* on which the Church is built; any more than it was the meaning of St. Peter himself, to deny that God had made him the *Instrument* of curing the lame Man at the Gate of the Temple, ^{Acts 3. 12.} when he said, that *not he and John* by their own ^{16.} Power or Holiness had made him to walk, but the *Faith* which is by *Jesus Christ*: Or than it was the meaning of St. Jerom, to deny that the same St. Peter really walk'd upon the Sea, when he said, *Super aquas non corpus ambulasse, sed Fidem*; ^{Ep. 61. ad Barnab.} that his *Body* walk'd not upon the Waters, but his *Faith*.

And thus much I hope may suffice to have Spoken of the First Part of my Text, the great Honor conferr'd upon our *Saint*, by our Lord's confirming to him the Name of *Peter*. *Et ego dico tibi, quia Tu es Petrus: And I say also to thee, that Thou art Peter.* I shall now proceed to the Second, and let you see, that this *Name* was not only a *Title of Honor*, but carried with it a real Communication of the Dignity and Authority imported by it, which was, that of being a Rock or Foundation-stone, upon which the Church should be built. *Et super hanc Petram edificabo Ecclesiam meam.*

THE SECOND PART.

Et super hanc Petram, &c. And upon this Rock I will build my Church.

Gen. 2. 14.

Tis no very unusual thing among Men, to meet with *Titles of Honor* without any thing correspondent in the Subject to support them: And the Reason is, Because it is in the Power of *Princes* to give *Titles*, but not to give *fit qualifications* for them; nor yet always to discern, whether the Person be really endow'd with them or no. But when God (who is Truth it self) gives a *Title*, or imposes a *Name*, it must be the heighth of Extravagance to call in question the *real existence* of the Dignity and Authority imported by it, in the Person to whom it is given. We read in the second Chapter of *Genesis*, that after that *God had formed every Beast of the Field, and every Fowl of the Air, he brought them to Adam, to see what he would call them.* And the Scripture says, that *what Adam called every living Creature, that was it's Name*, that is, it's true and proper Name, as expressing the *Nature and Properties* of that Creature, as distinct from all others. And if *Adam*, by the *Wisdom* infus'd in him by God at his Creation, was so exact, that he gave no Name to any thing, which was not it's proper Name, shall we think, that He who is the *Wisdom of the Father*, by whom all things were made, and who gives them their very *Natures*, would give the Name of *Peter*, and that in so solemn a manner, as *Ego dico tibi, quia Tu es Petrus, I say unto thee, that Thou art Peter*, that is,

a Rock, and upon this Rock I will build my Church, to one only of his Apostles, but that he intended by it to signifie some singular Privilege Communicated to him, by which he should be distinguish'd and exalted above the rest?

Hear, I beseech you, the Paraphrase St. Hierom S. Hierom. in Mat. 16. makes upon the Words of my Text. Peter answering, said to Christ, *Thou art the Son of the Living God.* Christ answering, said to Peter, *And I say also to thee, That thou art Peter.* And what was this, says St. Hierom, but as if he should have said, *Quia Tu dixisti, Because thou hast said to me, That I am the Christ, the Son of the Living God, Et ego dico tibi, I say also to thee, That thou art Peter, non sermone casso, & nullum habente opus, not with an empty Word, which has no force or efficacy in it; sed dico tibi, But this I say to thee, quia mens dixisse fecisse est, because my saying is doing, or, for me to say a thing is the same as to do it?* From whence it follows, That at the same time that our Savior said to him, *Thou art Peter,* that is, a Rock, he made him to be so, by Communicating to him those correspondent spiritual Qualities for the support of his Church, which are found in a material Rock, to sustain the Building which is laid upon it. And this St. Hierom shews to have been our Savior's meaning, by the Example he immediately subjoyns, That *as our Lord Communicated Light to his Apostles,* that they might be called the *Light of the World, and the like, in other Names or Titles they received from him,* as of the Salt of the Earth, &c. In like manner ~~also to Simon, who believ'd in Christ the Rock,~~ he gave the Name of Peter.

Peter. And then concludes, that according to the Metaphor of a Rock.—*Reste dicitur ei ; It is rightly and properly said to him,* that is, to Peter, *Edificabo Ecclesiam meam super Te ; I will build my Church upon thee.*

This is the Discourse of that great and famous Doctor St. Hierom, by which it appears, that our Savior, when he gave to Simon the Name of Peter, that is, a Rock, made him the Rock on which he would build his Church, and that in a more Eminent manner than any other of the Apostles, as is every where affirm'd by the same holy Doctor, giving him the Titles of Prince, Chief, Head, and Greatest of the Apostles : And this very agreeably to the Reasoning of St. Paul in a Point of much higher Concern, in his first Chapter to the Hebrews. There this great Apostle being to prove, that Christ our Lord transcended all the Quires of Angels in the Excellency of his Nature, thought it a convincing Argument to alledge, that he had obtain'd a more Excellent Name than they, forasmuch as our Lord had said to him, and to none of them, in the second Psalm, *Thou art my Son, this day have I begotten thee.* And those must think this Argument of St. Paul to be of no force, who when they hear our Savior say to Simon the Son of Jonas, and to none other of his Apostles, *Thou art Peter, and upon this Rock I will build my Church,* can think that some singular Prerogative was not meant by it, to be Communicated to him, in which he should Excell the rest of his Brethren.

Heb. 1. 4.

That

That the *Apostles* themselves understood it to be so, at least after the coming of the *Holy Ghost*, the *Four Registers* left us of their *Names* are so many *Authentic Testimonies* to inform us. The First by St. *Matthew*, c. 10. v. 2. The Second by St. *Mark*, c. 3. v. 16. The Third by St. *Luke*, c. 6. v. 14. And the Fourth by the same Sr. *Luke*, in the 1. c. of the *Acts of the Apostles*, v. 13. For although St. *Andrew* were before St. *Peter* in divers respects, as in *Age*, being (according to St. *Epiphanius*) his *Elder*^{Hær. 51.} Brother; and also in following of *Christ*, (for St. *John* says of him, that he went and found *Peter* out *Peter* and brought him to *Christ*) yet *Peter* by all the aforesaid *Evangelists* is evermore set before *Andrew*, and all the rest of the *Apostles*. And St. *Matthew* (himself one of the *Twelve*) not only puts him in the *first Place*, but expressly gives him the Title of *Primus*. *The Names of the Twelve Apostles*, says he, are these; *Primus*, *The First*, *Simon, who is called Peter*. And why was this? To observe only the order of numbering? No: For then after he had said, *Primus*, *The First*, *Simon, who is called Peter*, he would have gone forward with, *The Second*, *Andrew*; *The Third*, *James*; *The Fourth*, *John*; and so of the rest to the end. But whereas he do's not do this, but sets down their *Names*, as it were in a *List* one after another, without any Particle to signify *Precedency* in one before another, and only adds the Title of *Primus* to *Peter*, 'tis a manifest Indication, that the *Word* was us'd by him to signify *Peter* to be not only the *First* in

Matt. 10. 2.

Order, nor yet in Place, but the Chief also in Dignity and Authority among them ; as when we say of a Foundation, (which St. Peter was) that it is the First thing in a Building, the meaning is not, that it is so only in Precedency of Time or Place, but in regard of the Preeminence it hath of Firmness and Solidity in order to the rest of the Building, which is to be sustained by it.

And this is yet farther confirm'd from another remarkable Circumstance in the aforesaid Catalogues, which is, that whereas the other Apostles are never nam'd in order, but *differently*, not only by different Evangelists, but by *one and the same*. For Example, *Andrew* next after *Peter* by *St. Matthew*, *James* by *St. Mark*, and both *James* and *John* by *St. Luke*, *Acts 1. 13.* before *Andrew*, whom he had plac'd before them in his Gospel : And so in like manner *Thomas* and *Bartholomew* before *Matthew*, *Acts 1.* whereas in his Gospel *Bartholomew* and *Matthew* are nam'd before *Thomas* ; yet *Peter* is every where set in the Head of the Catalogue, and preferr'd before them all ; which certainly cannot be imputed to *Chance*, or the *Will* of the Writer, (for then *his Name* might have been put sometimes in *one place*, and sometimes in *another*, as well as those of the other Apostles) but to the particular Direction of the *Holy Ghost*, and the Appointment of *Christ* himself, which no Evangelist could change or alter. Hence it is, that when *St. Paul* says of himself, *Gal. 1. 18.* that he went to *Jerusalem* on purpose

Matt. 10. 2.

Mark 3. 17.

Acts 1. 13.

Luke 6. 14.

Luke 6. 14, 15.

pose to see Peter, St. Ambrose, (or the Author
of the Commentaries upon the Epistles of St. ^{In Ep. ad Gal.}
Paul, commonly ascribed to St. Ambrose, and
as Ancient, if not Ancienter than He, and of
whose Authority St. Austin makes use upon
occasion) gives this Reason for it; Because he
was *Primus inter Apostolos, cui delegaverat, Sal-*
vator curam Ecclesiarum; The First among the A-
postles, to whom our Savior had committed the care
of the Churches. The same Reason also is gi-
ven by St. Chrysostom, and others; Because he
was the Mouth and Prince of the Apostles. And Jo.
St. Austin says of him, That he represented the ^{Hom. 86. in}
whole Church, *Propter primatum Apostolatus,* ^{Tract. 124.}
^{in Jo.} by reason of the Primacy or Preeminence of the
Apostleship, which was conferr'd on him. So
that if the Judgment of these Fathers, who
speak the Sense of the Church in those Primi-
tive Times, (St. Austin being the youngest of
them) be to be taken, when St. Matthew in re-
citing the Names of the Apostles, says, *Primus*
Simon, The First, Simon, who is called Peter,
his meaning was not, that He was so in Order
only or Place, but that He was *Princeps*, or
Chef; or as St. Hieron calls him, *Maximus*,
the Greatest of the Apostles in Dignity and An-
thority; in like manner as St Paul says of him-
self, that he was *Peccatorum Primus, the First*
of Sinners, non tempore, (as St. Austin ex-
pounds it) sed malignitate; not in order of Time,
but in the Greatness and Enormity of his Of-
fence.

^{1 Tim. 1. 15.}
In Ps. 70.

But

But that which must needs weigh down the Scale in this matter, with all impartially-considering Men, is the *solemn promise* (and no less *solemn performance*) which our Savior made to St. Peter, and to him alone, that he would give to him the *Keys* of the Kingdom of Heaven: *Tibi dabo Claves Regni Cælorum; To thee will I give the Keys of the Kingdom of Heaven.* And what was this, but the *Supreme Power* and *Authority* of Governing his Church? For the word *Keys* being a Metaphorical Expression, is frequently us'd in the Holy Scripture to signify that *Superiority* or *Supreme Power* with which a Person is invested to Govern a *Family*, a *City*, or a *Kingdom*; and therefore when a *City* is surrendered, 'tis the usual Custom to deliver up the *Keys* to the *Prince*, or *Principal Person*, in acknowledgment of his *Power*, and as a sign of *Subjection* to it. Our Savior then, when he promis'd to give to Peter the *Keys* of the Kingdom of Heaven, that is, of his Church upon Earth, at the same time design'd him to be that *Faithful and Prudent Servant* or *Steward*, whom he would set over his *Houshold*, to feed and govern it. And however we read that the *Power of binding and loosing*, which is an *Effect* of the *Keys*, was promis'd to *all* the Apostles in common, *Matt. 18. 18.* yet it was not till after the *Keys* had been promis'd to Peter, *Matt. 16. 19.* Nor is it any where read in Scripture, that the *Keys themselves*, the proper Token and Badge of the Supreme *Stewardship* over the Church, were promis'd to the rest, but to Peter alone. And

Matt. 18. 18.

Matt. 16. 19.

And when did our Lord perform *this promise*, but when, a little before his Ascension into Heaven, being now to withdraw his own *Visible Presence* from his Church, after a *second Examination*, or, as *Origen* calls it, *Confession* how much he lov'd him, and this in the presence of the rest of the Disciples, *he deliver'd* to him, as the same *Origen* expresses it, (in his Fifth Book In Ep. ad Rom. c.6. l.5, upon the Sixth Chapter to the *Romans*, which St. *Hieron* thought worthy his Translating) *Summam rerum ac pascendis oribus, the Supreme Charge or Superintendency* of things, in order to the feeding of his *Flock*; not only of his *Lambs*, but of his *Sheep*; in which Expressions *all the Faithful*, of what Degree or Preeminence soever, are included? And to take away all suspicion as if he meant not to give him an Authority *above* that of the rest of his Brethren, he ask'd him not only if he *lov'd* him, but if he did not love him *more than They*; manifestly declaring, by the *Excess* of *Love* he requir'd from him, a proportionable *Excess* or Superiority in the *Power* he committed to him.

Nor was *this* any way inconsistent with their being *All Equal*, as they were *Apostles*, (in which regard it is, that St. *Cyprian*, St. *Hieron*, and others, affirm them to have been so.) But on the contrary it was necessary, that one should be endow'd with a *Preeminence* of Authority above the rest, for the preservation of *Unity*, and consequently of the *Church*, it's *Safety* consisting in *Unity*, it's *Ruin* in *Division*, according to the known Saying of our Savior, *Every Kingdom di- Matt. 12. 25.*
vided

vided against it self, shall be brought to destruction ; and every City or House divided against it self, shall not stand. And this is the Reason which St. Hierom gives, (with whom the rest of the Fathers agree) why one (meaning Peter) was chosen among the Twelve, *Ut capite constituto Schismatis tollatur Occasio*; viz. That a Head being constituted, the Occasion of Schism might be taken away.

And now to advance one step farther, and so draw to a Conclusion: If it be true, as most certainly it is, what our Savior said, that *Every Kingdom divided against it self, shall be brought to ruin*; and on the other side, that *The Gates of Hell shall never prevail against his Church*, which is his Kingdom, it manifestly follows, That as the Church is to continue for ever, so also the Authority given to Peter was not to die with him, but to descend to his Successors, and to remain for ever in the Chair of Peter.

In Psal. cont.
part. Donati.

Of which Chair St. Austin speaking, says, *Ipsa est Petra, quam superba non vincunt Inferorum Porta*; This is the Rock, which the Proud Gates of Hell do not overcome.

And therefore St. Hierom, when three unhappy Factions brake out at the same time, and each endeavor'd to gain him to their Party, cries out to them, *Si quis Cathedrae Petri jungitur, meus est*; Let me know which of you holds Communion with the Chair of Peter, and him I shall acknowledge for mine. Super illam Petram adificatam Ecclesiam scio; I know the Church to be built upon that Rock. I know, that whosoever eateth the Lamb out of that House

Id. Ep. 58.

Ep. 56. ad
Damal.

is Prophane, and whosoever shall not be in the Ark of Noe, when the Deluge comes, peribit regnante diluvio, shall perish in the Waters.

Some perhaps may think this to be a dreadful Saying, and so indeed it is: for as St. Austin says, *Nihil sic debet formidare Christianus, quam separari a corpore Christi; A Christian ought to dread nothing so much, as to be separated from the Body of Christ, which is his Church: For if he be separated from the Body of Christ, he is no Member of Christ; And if he be no Member of Christ, he is not quickned by the Spirit of Christ. The Spirit quickens only the Members which are united to the Body.*

Tract. 27. in.
Jo.

How much then are They bound to give thanks to Almighty God, whose good Lot it has been, either to have been brought up from their Infancy in the Communion of this Chair, upon which the Church is built, or after having been bred otherwise, to have been powerfully, and yet sweetly drawn and incorporated into it! Who can recount all the Graces and Blessings which those enjoy, who are in this happy Communion, and of which those remain destitute and depriv'd who are out of it! I shall give a brief Account of some of them in the words of the Great St. Austin, and so conclude.

First then, by being Members of this Holy Communion, it is, as the same Father says, that we are Inhabitants in that Holy Mountain, of which David foretels in his 42. Psalm, that when God has brought us into it by his Light

and Truth, he graciously hears the Prayers and Supplications we offer up to him, in order to our own Eternal Salvation. *Mons Sanctus ejus, Ecclesia ejus est; This Holy Mountain is his Church.* There it is that, as himself has promis'd, *Every one that asks, shall receive; Every one that seeks, shall find; and that knocks at the Gate of Heaven, shall have it open'd to him.* Happy Condition, to be thus assur'd of being heard, when we pray for our selves!

And then again, of being Partakers also of the *Prayers and good Works* of others. For the Soul of all true Believers, as the same St. Austin says, being One Soul, per unam Fidem, by the Unity of the same Faith; and all the Faithful One Man, by reason of the Unity of the Body of Christ. As the Functions of the several Parts in the Natural Body, so also the *Prayers and good Works* of each Member of this *Mystical Body*, redound to the benefit of the Whole. Every one has a share in the *Prayers and good Works* of all, and may say with holy David, *Particeps ego sum omnium iumentum tū;* I am a partaker of all those that fear thee, and keep thy Commandments.

And this not only whilst they were laboring in this Life to gain Heaven for themselves, but after that they are reigning in it with Christ. Their Charity by change of State, is not diminish'd but increas'd. Securi, (says St. Cyprian) *de sua salute, de nostra sunt solliciti;* Being now secure of their own Salvation, they are solicitous for ours; And the *Prayers* they offer up for us, are

Matt. 7. 8.

In Ps. 103.

1 Cor. 12.

Ps. 118.

are so much more efficacious and *available*, by how much the *Saints* in Glory are in greater union and favor with God.

Nor do we reap *this benefit* of partaking the Prayers and good Works of others only whilst we are in *this Life*, but also after we are departed out of it: For as the sage St. Austin (speaking of the *Custom* of the Catholic Church in his Time, (as in ours) of Praying for those who were departed in the Communion of it) says, *Nequis negandum est; It is not to be deny'd, but that the Souls of the Faithful deceased, are reli'v'd by the Piety of their living Friends, when the Sacrifice of the Mediator (that is, of the Body and Blood of Christ) is offer'd, or Alms given for them in the Church.*

In Enchirid.
c. 109.

These, dear Catholic Brethren, with many others, too long to be insisted on at present, are great *Advantages*, which those only can be partakers of, whom the Grace and Goodness of God has plac'd in this *Holy Mountain*, his Church. *Quisquis prater hunc montem erat, non credat, si exaudiri ad salutem eternam;* Who ever Pray's out of this Mountain, says St. Austin, let him not flatter himself with a vain belief, that he shall be heard to Eternal Salvation. Many who Pray out of the Church, have their Petitions granted in many things, as for Health, Wealth, Children, and the like; But he that will obtain Eternal Salvation for himself, must Pray in this *Holy Mountain*, if he will be heard. There, says he, let him Worship, who will be accepted; there let him Pray, who will be heard;

In Ps. 42.

In Ps. 44.

and there let him Confess, who will obtain remission
of his Sins.

And as those only Prayers which are offer'd
in the Communion of the Church, are by ver-
tue of this Communion efficacious to Eternal
Life; so also those good Works only which are
done in it, and those Sacraments which are re-
ceived in it. Multi, says he, quasi exercent bona
Opera; Many exercise themselves in Works seem-
ingly good, but they belong not to that Husbandman
whom our Lord calls Father, because they dwell
not in the Land, which he Cultivates and Waters.

S. Aug. in Ps.
36.

In Ps. contr.
part. Donat.
*Ipsam formam habet Sarmen-
tum, quid pre-
cium est de-
vite, Sed quid
illi prodest for-
ma, si non vivit
de radice?*

In Ps. 44.

*Qui potest capere, capiat; Let him that can take it,
take it. And yet the same holy Father speak-
ing of some Religious Women in his Time,
who had oblig'd themselves to that holy State,
but out of the Church, says, they are Virgins
indeed, Sed quid proderit eis, nisi adducantur
in Templum Regis; But what will it avail
them to be so, unless they be brought into the Temple
of the King? that is, into the Communion of the
Catholic Church.*

And then again for the Sacraments, (those
Conduits or Channels, which our Lord has in-
stituted, as the ordinary means to derive his
Grace

Grace into our Souls) tho' they may be administered and received out of the Church, yet the Vertue and Benefit of them cannot be had but in the Church. As the Water (says he) which took it's rise in Paradise, staid not there, but went forth from thence into the adjoining Countries; so also Baptism (and it is the same of other Sacraments) may be administered not only in the Church, but out of it. But, as the Happiness of Paradise went not forth with the Water, but could be enjoy'd only by those who remain'd in it; so also the Vertue of the Sacraments, which is the Gift of Eternal Life, is not found but within the Church. In a word, the same Holy Father tells us, *Extra Ecclesiam Catholicam totum habere posse* *prater salutem: A Man may have all things out* Ser. super Ge-
fa cum Eme-
rio. Lib. 1. de
Baptis c. 49. *of the Catholic Church, besides Salvation. He* Ep. 48. ad
Vincenitum, &
alibi passim. *may have Faith, Baptism, and the rest of the Sacra-
ments; He may have the Word of God; He* *may believe and preach in the Name of the Father,* *Son, and Holy Ghost; He may distribute his* *Substance to the Poor, and give his Life for the* *Name of Christ: But when all is done, Nusquam* *nisi in Ecclesia Catholica salutem poterit invenire;* *He can find Salvation nowhere, but in the Catholic* *Church; no other, in his Judgment, than that* *in Communion with the Chair of Peter, of which* *you heard him before affirm, Ipsa est Petra, This* *is the Rock, which the proud Gates of Hell do not* *overcome.*

Had I advanc'd these things of my self I might perhaps have been condemn'd of *Unchari-
tablenes*

tableness by some : But the Respect and Veneration which All have for the Great Saint whose Words they are, will, I hope, protect both him and me from undergoing, and also prevent them from pronouncing so uncharitable a Censure. But if any will be yet so severe, I only desire them to consider, whether it be want of Charity, when we see a Person Sailing securely (as he thinks) in a new trimm'd Vessel, but leaky at the bottom, to warn him of the danger he is in of never coming to his Port. This was the Case of St. Austin with those who were out of the Church. He saw the danger they were in (tho' they saw it not themselves) in venturing to Sea in any other Vessel than that of St. Peter ; and his Charity mov'd him to warn them of it. He saw the certain Ruin they were expos'd to, for want of true Charity, which if they had had, they would neither have rent the Unity of the Church themselves, nor been Followers or Adherents of those that did.

And now, dear Catholic Brethren, what remains for us, but that giving Thanks to Almighty God, for having brought us by his Light and Truth into his Holy Mountain, and humbly begging for the like Grace and Mercy upon those

S. Jude Cath. who are yet out of it, we Contend earnestly for Ep. v. 3. the Faith which was once deliver'd to the Saints,

laboring diligently (as the Chief and Head of 2 Pet. 1. 1c. the Apostles, St. Peter himself, exhorts) to make our Vocation and Election sure by good Works. For as none can be sav'd out of the Church ; so such only shall be sav'd in it, who shew their

their *Faith* by their *Works*. As it was not enough for the *Jews* to vaunt that they had *Abraham* for their *Father*, when they did not the *Works* of *Abraham*; So neither will it avail us to glory, that we have *St. Peter* for our *Father*, unless we do the *Works* of *St. Peter*. Our *Faith* must be accompanied with our *Works*. Both together in the *Communion* of the Church, (*that Church* which our Savior promis'd to *build upon Peter*) will give us an assured *Title* to that *Everlasting Glory* in the Kingdom of Heaven. Which I beseech him graciously to bestow upon your *Sacred Majesty*, and all here present, &c.

F I N I S.
